CENSUS 1921.

The following extract from the Mysore Census Code containing instructions issued to Enumerators under Section 15 of the Census Regulation II of 1920, is hereby published for general information.

CHAPTER VIII.—INSTRUCTIONS TO ENUMERATORS.

NOTE.—*For the sake of brevity and emphasis the instructions are addressed direct to the Enumerators in the second person.*

SECTION 1.—INTRODUCTORY.

Introduction.

1. Although you are but one of a very large number of officers appointed for taking the Census of the population of Mysore, you should understand that you are one of the most important and trusted of them. The greater the care and trouble you bestow upon the correct writing up of the Enumeration Books, entrusted to you, the more successful will the Census prove to be. Therefore do your best.

Object of the Census.

2. You should yourself understand, and you should explain to all concerned, that the object of the Census is to count the number of living persons, and to ascertain mainly how many of them belong to each sex, to each religion, to each caste and sub-caste, what occupations they pursue, and what their condition is in regard to marriage, education and certain specified infirmities. The object has no reference whatever, to the superiority or the inferiority of one religion or caste in relation to another, or of one person or family in relation to another, and so forth. Therefore, let there be no hesitation in people stating and in your recording, truly and correctly, the particulars required in regard to all living persons of whatever age, sex or rank.

Brief resume of the Enumeration Procedure.

3. "Enumeration" is the process of recording in printed and ruled forms called General Schedules the above particulars in respect of every person residing in the area assigned to you (block). A detailed description of your block is given in the "Block-List" forming part of the Enumeration Book supplied to you. The principal rules regarding the manner in which you will have to fill up the several columns of the Schedule, are printed on the cover of the Enumeration Book. They are described at length *infra*. You must study these instructions carefully. If in doubt on any point you must consult your Supervisor.

First Round. Practice Enumeration.

4. You will have to visit the houses in your block three times. During the first round your Supervisor will initiate you into your work by himself enumerating the inhabitants of the first two or three houses in your block. You must watch carefully how he does this, and then follow on similar lines in regard to the whole, or such portion, of the remaining houses in your block as he may direct. After you have finished the work, you must submit it for the inspection of your Supervisor who will revise it, and point out any mistakes which may have been committed. This procedure constitutes what is known as, "trial," "practice" or "draft" enumeration. You need not make any entries on blank pieces of paper as was recommended to be done last time. You should make all the entries in the draft Enumeration Book itself.

Second Round. Preliminary Enumeration.

5. During the second round, you must fair-copy into another Enumeration Book which will be supplied to you for the purpose, the draft or trial entries, as revised and corrected by your Supervisor. If at the first round, you have enumerated only a portion of your block, you must at this round *complete* the whole of your block, and submit the book for the inspection of your Supervisor. On points of further detail your Supervisor will give you necessary instructions. This constitutes what is known as "Preliminary Enumeration."

Third Round. Final Enumeration.

6. During the third and final round on the night of 18th March 1921, you must visit all the houses in your block, as well as any Musafirkhanas, bandy stands, and other places of encampment, and bring the preliminary record up-to-date by striking out the names of all persons who may have died or left the block, since the date of preliminary enumeration, and entering the particulars of all infants newly born, and new arrivals since the same date. This constitutes what is known as "Final Enumeration."

7. The procedure to be adopted at each of these stages is described in detail *infra* in Sections 2 and 3.

SECTION 2.—PROCEDURE DURING THE FIRST AND SECOND ROUNDS.

"PRACTICE OR DRAFT" AND "PRELIMINARY" ENUMERATION.

Every house to be visited.

8. You should visit every house to which a separate number has been affixed in the order in which the houses are entered in your block-list and fill up the several columns of the Schedule in accordance with the rules given below.

The rules are the same both for "practice or draft" as well as "preliminary" enumeration.

Treatment of houses without number.

9. If in the course of your rounds, you find any house without a number, you should report the case to your supervisor and meanwhile proceed to fill up the particulars for that house adopting a fractional number intermediate between the number last written and the next in the series, thus 26—1 between No. 26 and 27 and so on.

Ink to be used.

10. You must use *good black ink only* and write neatly, and legibly in Kannada generally. *Red ink should be used only on the final Census night.*

General instructions about writing up Enumeration Book.

11. You must use a separate enumeration book for each block and leave a line or space blank between the entries for one *occupied* house and another. In the case of an unoccupied house, write empty, against it in column 2, and leave the rest of the line blank. Be careful to write the particulars of only *one* person between two horizontal lines.

Rules for filling up the several columns of the Schedule.

12. You must next fill up the several columns of the schedule in accordance with the following rules :—

N.B.—Proceed to make the entries vertically instead of horizontally, *i.e.*, fill up the several columns consecutively one after the other, in respect of every person mentioned in column 3 instead of writing up the particulars of one person completely before proceeding with the next and so on. Thus, in respect of each person in a family, fill up first column 3, then column 4, then column 5 and so on.

Rule 1, *Column* 1.—(House numbers) Here enter the number of the house. If it is unoccupied write "empty" after the number in column 2, and leave the rest of the line blank. Deal similarly with a house to which a house-hold schedule has been issued writing "Household Schedule" instead of "empty" in columns 2 and 3 against the house number. If you find a "dwelling house" (*Vide* Article 2 of Chapter III for definition) without a number proceed as directed in Article 9 *supra*. Be careful to enter the *next* house number only after you have completely enumerated the inhabitants of the *preceding* house. Write the word continued under the house number when the entries are continued from the previous page.

Rule 2, *Column* 2.—(Serial number of person enumerated.) *You should not fill up this column until after the final enumeration is over,* when the serial number for all persons enumerated will be filled up, generally by your Supervisior himself.

Rule 3, *Column* 3.—(Name.) Ask who is the head of the family enter his or her name first in this column. Then enquire the names of the other members of the family, and the commensal resident, servants, if any, and write down their names next prefixing his or her

relationship to the head, *e.g.*, son X, daughter Y, servant Z and so on. If there be any objection made to giving the name of a female write the word "female" for the name, and fill up the rest of the columns for her as usual. If an infant has not yet been named, enter the word 'infant.' If any female is unwilling to give her own or her husband's name, you must ask some one else for the information.

Enter the names of all commensal persons permanently residing in the house in this column, *including those who may be casually absent at the time of your visit, provided they are likely to return before the night of the final Census.* Conversely casual visitors who will return to *their* own houses before final Census should be omitted.

Rule 4, Column 4. -(Religion). Ask the head of the family to which of the following religions (*viz.*, Hindu, Musalman, Jain, Sikh, Christian Parsi, Jew, Buddhist) each of the persons shewn in column 3 belongs, and enter it in this column. In the case of Christians the sect also, should be entered alongside. In the case of aboriginal tribes and others who do not belong to any of the foregoing religions, enter the name of the tribe, etc., which they return, *e.g.*, Soliga, Korma, etc. A list of the principal religions and sects commonly returned is given in the Appendices to this Part.

If two or more persons belong to the same religion, do not write "ditto" in this column but repeat the name of the religion against each such person.

Rule 5, Column 5.—(Sex). Here enter in the appropriate sub-column (a) or (b) the sex of each person as male (M) or female (F) as the case may be. It is not necessary to write the full word. It is sufficient if the initial letter M or F as the case may be is entered in sub-column (a) or (b). Eunuchs and Hermaphrodites are to be entered as males.

Rule 6, Column 6.—(Civil Condition.) Enquire if each of the persons in Column 3 is married or not, or is a widower or widow, and enter the answer as it would be given as "yes" or "no" or "widower" or "widow" (using only the initial letter "W" in the last mentioned case for the sake of brevity), in sub-column (a) or (b) or (c). Thus the entry for a married person would be "yes" in sub-column (a), for an unmarried person "no" in sub-column (b), and for a widower or widow "w" in sub-column (c).

Enter prostitutes as unmarried (No), but if any of them return themselves as married enter (Yes) and ask no further questions. Persons who are recognised by custom as married are to be enterd as such even though they may not have gone through the full ceremony. Divorced persons should be treated as widowed.

Rule 7, Column 7.—(Age.) Enter the age on last birthday, *i.e.*, the number of years each person has completed. For infants less than one year old, enter the word "infant." If a person cannot state his or her age exactly, you should ask the relations, or *refer to some well known event of local importance* or if the person be present make a guess at the age from appearance. Do not leave the column blank.

Rule 8, Column 8. (a) *and* (a).—(Caste and sub-caste.) *Both* the sub-columns (a) and (b) should be filled up for Hindus and Jains *only*. For the others only the sub-column (a) should be filled up and sub-column (b) left blank. A list of the principal castes, tribes and races, etc., is given in Appendix 3.

Examples of those which occur frequently are given below:—

(*a*) For "Hindu" you should enter in sub-column (a) the caste as "Brahman," "Kshatriya," "Vaisya," "Nagartha," "Lingayita," "Vokkaliga," "Panchala," "Kuraba," "Beda," "Banajiga," "Vadda," "Holeya," "Madiga" and so on. For "Jains" enter in the sub-column (a) the caste or sect as "Digambara," "Svetambara," "Sada," etc. For "Musalmans" who do not observe caste distinction you should enter the *tribe*, etc., as "Pathan," "Moghul" "Labbe," etc. For Christians who also do not observe caste distinction enter the *race* or *nationality* as English, Scotch, Irish, etc., in the case of *foreigners*; and any racial or other distinction which may be returned among *Indian Christians*.

(b) In the sub-column (b) enter for Hindus and Jains only, the sub-caste returned in each case.

Rule 9, *Columns* 9, 10 *and* 11 (Occupations).

(a) *Scope and Correlation of the Entries.*—Columns 9 and 10 relate to "actual workers" *i.e.*, the persons male and female who do work and *earn an independent livelihood*, or who though living with others and not doing manual work derive *independent income* from private property such as pension, house rent, etc. The columns should therefore be left blank in the case of "*dependents*," *or those who have no independent income* but are dependent upon some "actual workers" for their subsistence or means of livelihood. Column 11 relates to "dependents" and should therefore be left blank in the case of, "actual workers" or persons of independent means already disposed of in columns 9 and 10. If a person be *temporarily* out of employment enter the last or ordinary occupation.

(b) *Preliminary point to be ascertained.*—You should therefore first of all determine by suitable enquiry whether the person whose particulars you are entering has or has not an "*independent income.*" If the answer is in the affirmative, he or she should be treated as an "actual worker" and the *principal source of that* income entered in column 9, the subsidiary source, if any, being entered in column 10. If the answer is in the negative, he or she should be treated as a "dependent," and the principal source of income *of the person on whom he or she depends* for his or her subsistence, should be entered in column 11. Thus, women and children who actually do work, and earn independent wages such as the wives, and children of the labouring classes, those who sell firewood, buttermilk, cowdung cakes, grass, etc., or those who engage themselves as domestic or Government servants for monthly wages or those who are in receipt of independent incomes from properties which they possess in their own right should be treated as "actual workers" although in the last named case, they may not be doing any manual work, and their occupations entered in columns 9 and 10. But if a person is not in receipt of *independent income*, he or she should be treated as a dependent, although he or she may be engaged in manual labour. Examples of this are the cases of the women and children of agriculturists who actually work at home, (cooking, etc.,) or in the field, taking an active part in the pursuits of the head of the family, but who should nevertheless be treated as "dependents" because they are not in receipt of any *independent income*. The case of a person who not only does not work, but also is *not* in receipt of an independent income is quite clear and calls for no remarks.

(c) *Distinction between principal and subsidiary occupations.*—If a person who has more than one occupation or means of livelihood expresses a doubt as to what he should consider as his principal occupation, he should be asked which of his occupations he relies upon most for his livelihood or considers to be the most indispensable and that should be regarded as his principal occupation, and entered in column 9. The rest should be regarded as subsidiary occupations; and of these again that on which he relies the *most*, should be entered in column 10. It is not necessary to enter more than one subsidiary occupation.

(d) How to describe the occupations in the Schedule:—

(1) In filling up columns 9—11, you should describe the occupations in detail.

(2) Do not use vague terms such as service, Government Service, Shop-keeping trade, and so forth; but state the exact service, the goods sold in the shop, the class of articles the person is trading in, the class of writing or labour and so forth. A seller who makes the articles he sells should be entered as maker and seller of them.

(3) *Examples of detail of private service.*—In the case of private employees, domestic servants and the like, the kind of service rendered should be stated in detail, *e.g.*, Lawyer's Clerk, Rice Merchant's cook, Doctors' Syce.

(4) *Service of Government, etc.*—When a person is in the service of a public body, enter the name of that body before the service; thus Railway Guard, Municipal Sweeper, etc. In the case of persons in Mysore Government or other Public Services the exact name of the appointment and the office in which employed should be given.

(5) *Pensions, etc.*—Pensioners must be shown as Civil or Military as the case may be. Persons who live on the rent of lands or buildings in towns and cities should be described as such.

(6) *Agriculture.*—In the case of agriculture, persons should be entered as

(*a*) Non-cultivating land-holders (*b*) Non-cultivating tenants	Corresponding to rent receivers.
(*c*) Cultivating land-holders (*d*) Cultivating tenants	Corresponding to rent payers.

(*e*) Field labourers:—those regularly employed, being distinguished from those who work by the day or by the job. Gardeners and growers of special products such as coffee, cardamoms, pepper, betel, etc., should be shown separately as such.

(7) *Labourers in Mines.*—In the case of labourers, who are not agricultural labourers, they should be entered as earthworkers, labourers in mines, stating the substance mined such as stone, mica, gold, etc., and operatives in mills, workshops, of factories, specifying the kind of mill or factory, such as cotton mills, rice mills, lac factory or presses, etc.

(8) *Members of joint family.*—In the case of one or more members of a joint family who have got *independent incomes*, they should all be regarded as actual workers and their principal and subsidiary occupations should be entered in columns 9 and 10. They are not to be shown as dependents.

(9) *Domestic and other servants.* Servants are not to be shown as dependent on the occupation of their master, but treated as actual workers, the actual service performed being entered in columns 9 and 10.

Rule 10, *Column* 12.—(Birth Place). Enter the district in which each person was born; and if the person was not born in the Mysore State, add the name of the Province or State, to the district of birth. Thus "Tumkur District" "Bellary District" "Madras Presidency," "Amreli District, Baroda State" as the case may be. If the person was born out of India, enter the Country as China, Afghanistan, Ceylon, etc. The names of villages, taluks, etc., are not to be given. A list of the chief birth places returned at the last Census is given in Appendix 4.

Rule 11, *Column* 13.—(Mother Tongue). Enter the language which each person mentions as his mother language, *i.e.*, that which he ordinarily uses in conversation with his mother or other near relations. In the case of infants and deaf-mutes, the language of the mother should be entered. A list of the principal languages returned at the last Census is given in Appendix 5.

Rule 12, *Column* 14.—(Literacy). For all persons of whatever age or sex *who can both read and write any language*, enter in Column 14 "literate." A person should not be entered as "literate" unless he can write a letter to a friend and read the answer to it. If illiterate, that is, if the person does not known *both* to read and write any language at all, or knows only to sign his (or her) name, enter a zero (0), in, Column 14 (b).

Rule 13, *Column* 15.—(Languages in which literate). In the case of persons, literate in several languages, first enter the language best known and then the rest.

Rule 14, *Column* 16.—(Infirmities). If any person be blind of both eyes, or deaf and dumb or insane or suffering from corrosive leprosy, enter the name of the infirmity in the column. Do not enter those who are blind of one eye only, or who are suffering from white leprosy only.

Rule 15. Read the above instructions carefully and in any case of doubt or difficulty seek your Supervisor's instructions and be guided by them.

13. Examples illustrating the salient points in the foregoing instructions are given in the "Specimen Schedules" printed on the "Cover" in the "Specimen Schedules."

SECTION 3.—PROCEDURE DURING THE THIRD OR FINAL ROUND. "FINAL ENUMERATION."

Every house to be visited on final census night.

14. On the evening of the 18th March 1921, at the time of lighting lamps, you should take your Enumeration Book as already filled in, and again visit every house in the order given in the block list. Before you start on your round, you must see that you are yourself enumerated in the house where you are stopping. This does not mean that you should wait for such enumeration in case the house belonging to another Enumerator's jurisdiction, but that you should make the necessary arrangements with the enumerator concerned.

How the preliminary record shou'd be brought up to-date.

15. (*a*) You must summon the chief member of each family and read over to him one by one the entries made for his family, in the Schedule, asking him as you read each time, whether the person is present in the house or not. You must also ask him particularly whether any fresh persons have come, or any child has been born and whether any person has been married or widowed since last enumeration. You must strike out the entries for persons who are not present, and fill up the form for any person now in the house, who was not there when your previous visit was made, such as guests, infants newly born and others. You are to consider as present all persons ordinarily living in and taking their meals from the house even though at the time of your visit any of them may be absent from the house casually for a few hours having gone out to watch in the fields or to sleep in the chavadi or at a shop, etc., or to dine at a friend's house provided the absence in every such case is casual, and that the absentee is likely to return to the house within a few hours. But if any of them have left the house on a journey to another place by road, or by train they should be enumerated on the road, or train, or at their destination in the manner described *infra* for travellers. In the same way to avoid double enumeration you are not to reckon in any building any person merely sleeping or otherwise present there at the time of your visit, but ordinarily residing or taking his meals in a house where he will be enumerated as just directed.

(*b*) You must yourself visit each house in the block in the order of the numbering, and must not get the inhabitants to come to you, (except in the case, referred to below); nor must you send the village watchman (Toti, Talari, or Kulavadi) to enquire and report what changes have taken place since the preliminary enumeration.

Every name to be read.

16. You must not content yourself with asking generally whether there has been any change. You must (as prescribed above) ask as you read each name and description entered in column 3 at the preliminary record, whether the person is actually present or not. You must then ask the specific question whether any fresh persons have come or any child has been born. This latter point must be carefully attended to.

Where fresh entries should be made.

17. The fresh entries mentioned in the last rule must be made on the blank pages at the end of the book. In each case you must enter the number of the house to which the fresh entries relate, writing under it the word "continued" and at the same time make a note in the blank space below the original entries of the house concerned to the

effect that the entries have been continued on such and such a page. Blank paper should not be pasted to the end of the schedule for fresh entries.

No alteration to be made except in civil condition.

18. On this night you must make no alteration in any entry, except as regards civil condition, against the name of any person unless you have to strike out the entries altogether on the ground that he or she is no longer present. When you strike out a person you must draw the line completely through all the entries following that person's name, and not merely through column 2.

Red ink only to be used.

19. You must use *red ink only* for the entries and erasures made on the round of the 18th March.

Empty houses also to be visited.

20. In the course of this round, you must also visit every house marked "Empty" in your block list or the schedule at the preliminary enumeration, to see whether any person is living there, and to enter him like others in the manner above prescribed.

Places where travellers are likely to be found also to be visited.

21. After visiting as above all the dwelling houses, you must go tot he Chattrams, Musafirkhanas, Bandystands and other places of encampment where travellers rest for the night, and enter all particulars in the Schedules for the way farers, boatmen, pilgrims and others you may find there, and strike out the entries already made against persons who are not then present. You should ascertain from the village watchman whether any members of a wandering tribe have come to camp in your Census area. If so, you must go and enumerate them in the manner prescribed above.

Hill tribes, etc., how to be dealt with.

22. In the case of hill tribes living in the jungles and herdsmen with Amrut Mahal and other cattle who may be out in the Kavals and the Idigars and Toddy drawers who may be living out in the Toddy groves, arrangements should be made in consultation with the authorities concerned for procuring their attendance in the nearest village on the night of the Census. But they should not be enumerated as belonging to that village unless the field or kaval in which they habitually live, *also* belongs to the *same* village. For example, the kavalgars of Amrut Mahal cattle should be shown under the "Kaval village" and not the nearest village where their attendance may have been *temporarily* procured for the convenience of the Enumerator.

House-hold Schedules to be collected.

23. If any householder in your block has been given a separate schedule called Household Schedule, you should collect it while going your round on the night of the 18th March, or on the morning of the 19th March, and after seeing that the columns are properly written up according to the rules, you should stitch it on to you Enumeration Book at the end next to the cover.

Adventitious, population to be enumerated on loose-leaf schedules.

24. You will be supplied with one or two loose-leaf schedules for the enumeration of the adventitious population in your block such as travellers, etc., and with enumeration tickets to be given to them in order that they may not be counted twice. These loose schedules if filled in, should also be stitched on to the Enumeration Book like House-hold Schedules.

SECTION 4.—POST CENSUS DUTIES.

Duties on 19th March 1921.

25. On the morning of the 19th March 1921, you must meet your Supervisor at a time and place to be previously appointed. You must take with you the Enumeration Book, and house-hold and loose schedules relating to your block, and prepare under his directions, the short abstract printed on the cover of the Enumeration Book, shewing the results of the Census.

SECTION 5.—MISCELLANEOUS.

Every person is legally bound to furnish information.

26. According to the Census Regulation every person is legally bound to furnish you to the best of his knowledge and belief with such information as is necessary for filling up the schedule, but you are forbidden to ask for any information not required for the purposes of Census, as for instance, the name of any female member to give whose name, objection is made, or to require a female to give her husband's name against her wishes and the custom of the country. If any person declines to furnish information on any point on which he is legally bound to furnish information you must report the case to your Supervisor who will obtain the orders of his superior officers thereon.

Enumerators Re. to receive bribes.

27. Any Enumerator receiving bribes on any account connected with the Census renders himself liable to punishment under the Census Regulation or the Penal Code.

Procedure of special Census.

28. Except to the extent provided for in the special rules made for the regulation of Special Censuses (like the Census of agricultural stock) the above rules of general procedure will also apply to all such technical Censuses.

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